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*Soong family*

*See P. 244*

*376*

# NORTH CAROLINA Christian Advocate

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Volume 88

GREENSBORO, N. C., THURSDAY, MAY 6, 1943

Number 18



MADAME CHIANG KAI-SHEK

"I look to Him who is able to do all things, even more  
than we ask or think." Truly, "thou excellest them all."

# NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. PLYLER {  
M. T. PLYLER { Editors

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## The Soong Family Special Edition

A pastor (he does not live in Greensboro) called up the city editor late Sunday night and said: "I am calling to ask a favor of you. In the notes of my sermon which I sent your office, will you kindly take Daniel out of the fiery furnace and put him in the lion's den."

S S S

"Despondency and despair are not mine today. I look to Him who is able to do all things, even more than we ask or think. At this time of writing, I am with my husband in the heart of the bandit area. Constantly exposed to dangers, I am unafraid. I know that nothing can happen to either to the General or to me until our work is done."—Madame Chiang.

S S S

The tragic deaths of Lieut-Gen. Frank M. Andrews and Bishop Adna W. Leonard in an airplane accident in Iceland May 4 are serious casualties incident to this war. General Andrews was the highest ranking United States officer lost. Bishop Leonard was one of the leading bishops of the Methodist Church. At present he heads up the work of selecting the chaplains for the Methodist Church. Particulars are not available at this time.

S S S

When Madame Chiang Kai-shek spoke in Madison Square Garden to 17,000 people, she was introduced by Wendell Willkie as "the most fascinating leader of the world" and as "an avenging angel, a soldier unafraid in the fight for justice." She said that "the Allied Nations must move in swift and mighty strength toward universal justice and freedom and that all nations great and small must have equal opportunity of development. Those that are strongest should help the weak. Exploitation should be prevented and hate should not exist toward anyone." She quoted a Chinese proverb, "Watch the cart ahead," as a good rule in avoiding the pitfalls into which nations have fallen in the past.

Without the slightest reservation we insist that the Soong issue of this Advocate is the most notable missionary story that has ever gone out of this office. Were a copy of this to be placed in every Methodist home in the state a new day would dawn in many of our Methodist churches. It tells of the uplift of China and world-wide Christian conquest to follow.

S S S

Mme. Chiang Kai-shek, called "the leading lady of Asia," "the lady with the lamp," "the most fascinating lady in the world," "the world's first citizen," "spokesman for the United Nations" and other titles, is deserving of first page recognition in the religious press as well as the secular. Madame Chiang came to America a few short weeks ago in weakness but she will leave in strength, not the physical strength she is slowly regaining following an operation, but a mighty spiritual strength from bearing a true testimony to her faith and from the prayerful support of those who believe in her God and the principles of righteousness and justice she is reiterating.

S S S

The Wilmington Star, dated Sunday, November 7, 1880, under the caption "Fifth Street M. E. Church," had this note: "This morning the ordinance of Christian Baptism will be administered at this church. A Chinese convert will be one of the subjects of the solemn rite, being probably the first 'Celestial' that has ever submitted to ordinance of Christian Baptism in North Carolina. The pastor, Rev. T. Page Ricard, will officiate." The same paper on Tuesday, November 9, said: "The service at the Fifth Street M. E. Church on Sunday morning last, in connection with the Baptism of the Chinese youth alluded to in our last, is said to have been exceedingly impressive. The young man, whose Chinese appellation was Soong, assumed the Christian name of baptism as Charlie Jones."

## Address Given at Dedication of the Charlie Jones Soong Memorial Building of Fifth Avenue Methodist Church, Wilmington, November 1, 1942



By REV. TIMOTHY TINGFANG LEW, Ph.D., D.D., S.T.D.



On this important occasion, I wish to express on behalf of the Ambassador, Dr. Wei Tao-Ming and the Minister, Dr. Liu Chich, that they regret being prevented from attending this occasion because of a previous engagement. They send you their hearty greetings.

If today's meeting had been held a month ago, you would have had with you here either His Excellency Dr. T. V. Soong, the Minister of Foreign Affairs, or his brother, Mr. T. L. Soong, a director of the Bank of China. Either one would be a most appropriate person to represent the government, and also the family whom you are honoring today. The Soong brothers just returned to China a few days ago. Minister Soong is now, on this very day, attending a very important meeting of the State and Party in the war-time capital, Chungking.

It gives me great pleasure to be asked by the Ambassador to represent China at this memorable event. I shall speak first as a Chinese citizen of today, then as a Chinese Christian, third as a friend, and fourth as a humble servant of my government, and finally as a Christian minister.

The average Chinese citizen today in any part of China, in the north or in the south, on the coastal provinces in the east, or in the desert plains of the northwest, or in the mountainous provinces of the southwest, has learned to respect, honor and appreciate the name Soong, which you are honoring here today. He respects the Soong family because it is a remarkable, unusual and unique family. When we think of a family in China, we not only think of the father who is the head of the family, and the mother, who is in reality the one who rules the family—and especially after the husband's death—the sons and daughters, but also the sons-in-law, who have been called "half-sons" by tradition. Respect is due to a family which not only has attained eminence far beyond anything that the heritage of the past is able to bestow, but also a concentration of brilliancy in one generation such as is rarely seen in any country.

When a family produces among its sons and daughters and sons-in-law one important political leader who commands the following of millions of people, it deserves the respect of the citizens. When a family produces a founder of an important movement that changes the social and political fabric of the people, it deserves the respect of the citizens. When a family gives the government of a nation a competent servant of the rank of Cabinet Minister, it deserves the respect of the citizens. When a family is called by the nation to have one of its members to be their head, it deserves the respect of the citizens. But when a family produces not only one political leader but more than one, not only one founder of a significant national movement but more than one, not only one cabinet minister but several, and not only one head of government but two, what a galaxy of brilliance! Never has there been another family in the Republic of China which had sons and sons-in-law occupying such places of eminence in one generation, and with daughters each playing her part in the contribution to the valuable service that sustains this eminence. And for that matter, what other family can one find anywhere in the world in the present generation to compare to it?

The average Chinese citizen not only respects the Soong family for its eminence but also has learned to honor it. I

used the word "learned" advisedly. One has to learn to honor a political leader who rose from humble environment under the Imperial regime, and who advocated republican ideas to overthrow an empire. One has to learn to honor a political leader who defies the all-powerful military warlords and insisted upon the carrying out of the doctrines of reform for the people laid down by a departed party leader, which spelled the doom of factional and selfish interests. One has to learn to honor founders of movements which call for the change of national government, modification of the social order of far-reaching significance, and a radical substitution of new habits for the old in individual lives. One has to learn to honor the family which advocates the equality of women and men, not by mere speeches, but by actual hard work and indefatigable service. The average Chinese citizen has learned to honor the Soong family, and many millions are still in the process of learning it.

We have a proverb in China which says "kai kuan lun ting," which literally translated means "close coffin, close judgment." It means that no judgment upon a person should be finally passed as to his merit and value until one's coffin is closed and nailed. Or in other words, we never pass a final judgment upon any person of political eminence until after his death. It is risky as many historians have taught us, to form our judgment upon the worth of a person by the dazzling eminence. It is also risky as all political experience of a modern republic such as the United States, has taught one, to form one's judgment upon the worth of a person or a family in political circles, by reading the comments and speeches of the many different political campaign managers, especially those of the rival candidates!

Political leaders, leaders of social reform movements, cabinet ministers, and presidents of a republic are like cities built upon hills, whose little actions and idiosyncracies, as well as virtues are magnified. It is not easy to live such a life, and it is not easy for their contemporaries to form always calm, unprejudiced, and scientifically accurate judgments about them.

But I am certain that I am voicing the sentiment of millions of people when I say that the average Chinese citizen not only respects the Soong family for its brilliant eminence, but also has learned to honor it, irrespective of the different backgrounds which different persons may severally have. But more than that, they also appreciate and hold in high esteem this family for specific contributions which it has made to China. There is no dissenting voice today in China as to the unique position of everlasting significance Dr. Sun Yat Sen has made in the history of China, as the "father of the Republic," as a founder of the Nationalist Party, as the rallying point and the acknowledged leader of the leaders of different parties which launched one of the greatest political revolutions of the modern age.

The significance of his work grows in prominence and in the depth of appreciation by the Chinese people as time goes on. But no one who knows the life of Dr. Sun in any degree of intimacy can fail to appreciate the contribution which Madame Sun Soong Ching-ling made to Dr. Sun, particularly in his last years of devoted service to the great cause. It was the years when his experience ripens into mature wisdom, when his political insight and prophetic dreams were formulated in writings, when he was prepar-

ing and selecting his successor and associates for the "unfinished task of the revolution," as he called it. It was also the time when he was facing disappointments in the lack of response from the Western democratic nations and betrayals from some of his unworthy followers; when he was threatened with physical illness which ultimately cut short his wonderful career, it was in those days he found invaluable help from the companionship and devoted service of Madame Sun Soong Ching-ling.

After his regrettable "crossing over the bar" Madame Sun Soong Ching-ling was one of those few important women members of the Nationalistic Party, who tried to carry out Dr. Sun's principles with undaunted spirit, facing all sorrows and difficulties, and political dangers without flinching. Living a rigorous life of simplicity, declining honors and power, she chose to remain in the background of political success of the party, but exercised her wholehearted influence as the champion of the deeper meaning of

of the war of resistance. In the north, in the south, in the east and west, in the occupied sections under the heels of the invaders, and in Free China, under the daily threat of enemy bombing squadrons, whether they are members of the Nationalistic Party or not, so long as they are citizens of the Republic of China, they all put their trust in him.

And the nation, when they think of General Chiang, the thought is inseparable from Madame Chiang Soong Meiling. Her contribution to the success of the national leader is becoming more and more evident. She is a constant companion, through thick and thin, and is experiencing every dangerous situation as few national leaders' wives have done and could do. One of the outstanding merits of Generalissimo Chiang is his capacity to rally around himself men and women of ability and knowledge and insight, and of all advisors none surpasses the Madame. The average citizen only picks up from here and there in the newspaper dispatches, in editorial comments, and the stories by



Left to right: \*J. T. Hawkins, Mrs. C. D. Barcliff, \*Mrs. J. T. Hawkins, \*Miss Josie Hewlett, Dr. T. T. Lew, Bishop Clare Purcell, Mrs. T. T. Lew, Rev. C. D. Barcliff, \*Mrs. Carrie Gardin, and \*Mrs. Elizabeth Howell.

This picture was taken around the altar of Fifth Avenue Methodist Church, November 1, 1942. It was on this site that old Fifth Street Methodist Church stood, around whose altars Charlie Jones Soong was converted and baptized.

\*These were present when Charlie Jones Soong was baptized in old Fifth Street Methodist Church, on November 7, 1880.

the principles laid down by Dr. Sun. During the last ten years, every party or group, big or small, national or international, which was championing the cause of the rights and liberty of individual political personages or of the body politic, usually sought patronage and support at her door. In few, if any instances, did she fail to respond, and indeed it was only on such occasions that her name would flash across the nation in the blazing light of public attention. And for this reason, the average citizen appreciates the Soong family, for she is an influence in Chinese national life with great potentialities.

Nor is there any dissenting voice in China today as to the unique position which is occupied by Generalissimo Chiang Kai-shek, to whom all the war lords who held such power of influence since Yuan Shih Kai's death, have only one by one surrendered the sword. After ten years of difficult but successful campaigns they were convinced that here is a leader who is trying honestly to carry out the three principles of Dr. Sun, and whose integrity can be trusted. This is also the leader to whom all parties and factions in the body politic in China render homage, and a leader whom they can all follow in the united front against a common national enemy. This is also the leader to whom the suffering millions look upon for guidance and direction and with blood, tears and sweat carry on the terrific strain

word of mouth, how she helps him in domestic and diplomatic problems, often at crucial moments, where momentous decisions have to be made, and how foreign visitors are, without exception, captivated by her manners and hospitality, combining dignity with winsomeness, insight with foresight, and fearless sincerity with disarming wit.

Those who know the intimate life and the course of events that have crowded upon that life in the past few years, would not hesitate to say that in a situation such as the Sian incident in 1936, she made a contribution to China, an inestimable one, by her coolheadedness, wise judgment, complete devotion and statesmanlike persistence. Together with her brother, Dr. T. V. Soong, they secured the safety and protected the life of the Generalissimo. When that incident happened, the nation was galvanized into unity of expression of its appreciation of Generalissimo Chiang's leadership. One of my students in the week when the Generalissimo was in the hands of the Sian group, came to see us and, with tears, confessed that in spite of the fact that for several years he wrote many critical comments, and even participated in action against the leader, but now in a day's time he fully realized how important, how valuable and how unique that leadership was, and the very plight in which that leader was placed decided for him the change of allegiance, and from now on he said he would devote



his life to supporting the Generalissimo as a faithful follower. We saw individuals, intelligent and learned, indifferent to politics in ordinary times, break down and express their anxiety for his safety. It was the wonderful services of Dr. T. V. Soong and the Madame Chiang Soong Mei-ling at that time, that turned a national crisis, full of possibilities of great calamity, into a historical turning-point of China's national life, making it the final step in consolidated unity, a unity which explains in great measure the success of the national war of resistance against a brutal enemy with vastly superior military force and modern equipment for these five and a half long years.

As the war of resistance goes on, city ports on several thousand miles of coast line have been taken and rich provinces along the coast have been occupied and systematically looted, millions of people have lost their homes, where destruction many times over has visited the land as the invading army passed through, the scorched earth policy was carried out with heart-rending pain, where guerrilla bands have grappled with the military situation with grim determination, while farms, villages and cities like a see-saw were occupied alternately by the enemy and the guerrillas, individuals' fortunes have gone to inevitable ruin, and the national treasury naturally bears an unprecedented strain. The average citizen of China facing all this destruction and ruin, particularly those who are panting for breath under the oppression of the occupation army, now has learned to appreciate those measures of financial reform and efforts to balance the national budget that were made in the days of financial administration under Dr. T. V. Soong, when he was the Minister of Finance. Many of his former critics are today his admirers.

The fact that China can carry on under such a financial strain, and has not yet given up in her efforts of resistance against Japan, is due in a large measure to the financial service rendered by Dr. T. V. Soong and by his brother-in-law who succeeded him, Dr. H. H. Kung, who as Minister of Industries, began the plans for the industrial reform and planning which has been enlarged and elaborated, planned and executed by his successor. When he succeeded to Dr. T. V. Soong's financial mantle, he also served as Vice Premier of the government.

Madame Kung Soong E-ling, the eldest of the three sisters, and also the eldest in the Soong family of children, is also being appreciated by increasing numbers of people since the war. She spends her time, first as a wife and mother, and a devoted one too. Just as the other two sons-in-law, whose success in public life is due in considerable measure to their good helpmates, so with Dr. H. H. Kung. She has always been reticent in political life, but since the war she was forced by circumstances to come out and take active part in many public activities that are essential to the success of the war. But she used her position of national prominence and lent her name for all forms of relief work. She has given with unstinted liberality from her own private fortune, and also has been unusually able to guide other people's fortunes into the channels of social service and works of charity and mercy. Today throughout China, her name is mentioned with appreciation by hundreds of thousands of refugees, of wounded soldiers and children orphaned by war.

Dr. T. V. Soong has not ceased his efforts in the financial problem of China even after his term as the Minister of Finance. His appointment to the post of State Councillor and to the post in Washington and subsequently as Minister of Foreign Affairs with his residence in Washington, is a recognition and appreciation of his ability and integrity.

There are other younger members of the Soong family who are still young and upcoming. Mr. T. L. Soong has already made his place in the financial structure of war-torn China. He and others have undoubtedly important parts to play with all their talents and abilities, but their lives are not easy when one stops and ponders what a family they have to live up to.

As a citizen of China, I may therefore say truthfully and sincerely, that we respect, we have learned to honor and begun to appreciate the family which you are honoring today.

## II.

As a Chinese Christian, I am glad to say that we are proud of the fact that the Soong family is known as a Christian family in China. There are families in China who were Christians up to the time when they became politically eminent, but ceased to be known as a Christian afterward, partly because of inconvenience, and partly because they often cover their own light under a bushel for expediency and other reasons. The Soong family has been known as a Christian family, and has continued to be known as a Christian family because the different members have never tried to cover their light of Christian connection under a selfish bushel. To be a Christian as you all know, is not an easy occupation. To be Christian in a prominent, political position is unusually difficult, particularly in a nation where Christianity is a religion of the minority, a minority of one percent, for there are only a half million Protestants in a population of four hundred millions.

For in political life, what action of the personal life of a political personage cannot be twisted by a knave, and distorted by a critic of the opposition, for a special purpose? During the last twenty years, the anti-religious influence, particularly the anti-Christian influence, which did not originate in China, but has been imported by Chinese who were trained abroad, has made itself felt in Chinese educational and political circles, and for a time exercised considerable influence in the body politic. It required strong faith and allegiance to Christianity to stand against all the opposition and criticism, and survive in political life. In such a situation, when a person in a political position, not only declines to hide his identification with Christianity, but on the contrary does not hesitate to make it widely known through decisions on important occasions, this fact alone, irrespective of other incidents of personal conduct, should entitle one to the acknowledgement and respect of a fellow-Christian. Perhaps I can best express the attitude of the average Chinese Christian towards the Soong family by relating a few incidents which may make my point clear.

The first incident is at the time of Dr. Sun's death in 1925 in Peking. His untimely death struck a severe blow to the spirit of his party. It was a time when his leadership was needed most, and it was a time when anti-religious influence had reached its zenith in the body politic of China. The funeral ceremony was an event of several weeks, for all parties and factions wished to do him honor and homage. The Soong family and Dr. Sun's illustrious son, Dr. Sun Fo, decided to have a Christian funeral service, but this was opposed by some of the party leaders, who claimed that by having a Christian funeral service, they would run the risk of limiting Dr. Sun's personality, making him only a Christian. They claimed that he belonged to the whole nation, to all sects and creeds. If there were a Christian religious ceremony, they said, the Buddhists, the Mohammedans, the Taoists, and others, would have the right to ask for religious ceremonies of many different types. The fact that Dr. Sun himself was a Christian, and would have desired a Christian religious ceremony, did not decide the issue in their minds. But the Soong family, together with Dr. Sun Fo, insisted that there should be a Christian service. A compromise was reached so that the service, although publicly performed in the chapel of the Peking Union Medical College where Dr. Sun passed away, would be known as a "private funeral service," distinguished from the public memorial service which different groups of people took in turn, and which lasted three weeks in Peking alone. Also many other cities in China held memorial services. I was asked to work out a program for the Christian funeral service, and conduct it as the officiating minister. My program was submitted to a group which included Dr. Ling Sen, the present chairman of the Government of China, Dr. Sun Fo, the son of Dr. Sun, Dr. H. H. Kung, Dr. T. V. Soong, and Madame Sun Soong Ching-ling. She took deep interest in the service by prescribing certain hymns to be included, mainly Wesley's "Jesus, Lover of My Soul," Tennyson's "Crossing the Bar," and that dear Methodist hymn which is so familiar to many Christians, "Wonderful Words of Life." She also told me that there must be a

vested choir in the procession, because Dr. Sun sang in a choir in his boyhood days.

Although I was asked to be the officiating clergyman, she told me to be sure to invite a bishop to be present in the congregation. It was my good fortune to be able to invite and secure the gracious presence of not only one Methodist bishop, but two. And what is more, I invited Dr. Y. Y. Tsu the chaplain of Peking Union Medical College, who was then a Protestant Episcopal priest, to be assistant officiating clergyman at the service. Sixteen years later he was also consecrated a bishop, in the Protestant Episcopal Church of China. There was considerable difficulty to have that service take place. I was told that the night before the service there was an all night discussion in the Party headquarters, as to whether the Christian service should be permitted. Two hours before the service, Dr. Kung called me up and asked me whether I would be willing to officiate at the service, for there was a rumor that those who were opposed to religion, and particularly to Christianity, were planning to stone the minister and those who participated in the service. I told him that I would be willing to run any personal risk, for it was a part of my work. But I wanted to know the attitude of the Soong family, whether it had the conviction that Dr. Sun must have a Christian funeral service, for it would mark him and make it known nation-wide, a fact which was easily obscured under the barrage of the anti-Christian movement propaganda in those days, that Dr. Sun was a Christian and had remained a Christian till his death, and that his son was a Christian, and his relatives, the Soong and Kung families, were both Christian. Half an hour later a telephone message from Dr. Kung said that the family had decided to have the Christian service. I deliberately arranged to precede the procession with a large vested choir, made up of my students, and slowly marched across the campus and the street before an observing multitude of several thousand people, including those who threatened to stone us. Observers told me that some radicals actually had the bricks in their hands while they were looking on. The pallbearers who were all prominent members of the state, together with the families of Sun, Soong and Kung, followed the coffin, which followed the choir into the chapel.

It was a part of the wisdom of Dr. T. V. Soong that the services should not be utilized by Christians and particularly missionary propagandists, for the purpose of religious propaganda, but the occasion should be taken as a matter of course, in the life of a Christian. This position I heartily concurred. While newspapers of the day had a full account of the service, all were written with respect and reverence, without being distorted by anti-religious animosity, or anti-Christian fanatical jealousy. The Christian church also wisely followed the suggestion of Dr. Soong, that we do nothing more than report the simple facts of the occasion. This suggestion of Dr. Soong proved to be both politically and religiously wise.

But a fact like this remains an important incident in the history of China, that the first President of China was a Christian, died a Christian, with a funeral service unmistakably Christian, conducted in the name of the church, by her servants, and it was done because both the Sun and the Soong Family wanted to have it done. The influence is more far-reaching than the quiet attitude taken by people concerned at that time. Just for illustration, a few years later, in one of the western provinces where the anti-religious agitators were staging a violent campaign against the Christian church, someone showed an account of this service, and the picture taken at the service with Dr. Sun's family and the Soong family in the front row. The meeting broke up without any argument.

The second incident which I wish to mention concerned the marriage of Madame Chiang Soong Mei-ling and the Generalissimo Chiang Kai-shek. To him in his position, a decision of this kind could not be taken lightly without weighing all the serious consequences involved. They could have been married with a civil ceremony devoid of religious significance, as most of the modern Chinese weddings are performed. But again, the wishes of the Soong family to have a distinctly Christian ceremony, were conceded to. The wedding took place when I was abroad. A month later I received newspapers from China which carried the account of the wedding by different reporters. Some of them represented the opposition and the anti-Christian elements with bitterest ridicule of the ceremony, commenting with biting sarcasm, part by part, on the ritual, chiefly because it was Christian in meaning and significance. That these expressions were widely circulated showed what a brave stand the decision represented.

The third incident which I wish to mention to show how the Soong family took a public stand for Christianity, is in the Sian incident. When this incident happened in the midst of shocking anxiety and confusion of advisers, Madame Chiang Soong Mei-ling first of all requested the prayers of Christians, not only the circle of prominent Christians in the capital, but others in the church, and there was a tide of devotional petitions throughout the church for the safety of the Generalissimo. Those of you who have read the book which was written by Madame Chiang recording those experiences and other accounts, will recall three important facts:

(1) How firm the Generalissimo was in his attitude of putting the national welfare before his own welfare; (2) how much his devotion to reading the Bible meant to him in those days of imminent danger, and (3) how the whole



Mrs. T. T. Lew, Dr. T. T. Lew, Rev. C. D. Barcliff, pastor, and Mrs. C. D. Barcliff

With a fraternal hand clasp, symbolic of a deeper heart clasp, the East and West meet in Christian love on the spot where the Christ of Everywhere met a Chinese lad, Charlie Jones Soong, in transforming power, during a revival meeting held in old Fifth Street Methodist Church, Wilmington, N. C., in the fall of 1880. Dr. T. T. Lew, Christian minister, eminent statesman and brilliant scholar, was designated by the Chinese Embassy to represent the Republic of China to the Fifth Avenue Methodist Church on the occasion of the dedication of the Charlie Jones Soong Memorial Building on November 1, 1942. Mrs. Lew was designated by Her Excellency Madame Chiang Kai-shek to read the Madame's cablegram to the church on this occasion.

problem was solved through the help of the faith that sustained her and him in those days when not only the fate of a person but also of the nation hung in the balance.

To every Chinese, death, marriage and a situation which decides life and death are occasions where one's true soul is revealed. The Soong family members, in such crises, have revealed that, whatever their external observances may be to the contrary, in the judgment of strict externalists, their inner lives are unmistakably Christian, for they have sought for Christian fellowship and have reached out for spiritual resources to meet their highest needs and satisfactions.

### III.

I shall now say a few words as a friend, for it is a great temptation to say too much on this occasion when we come together to do honor to someone whom you have known for years. But I shall limit myself to just three points, concerned with a question which naturally comes to mind—that is, what influence has contributed to the continuance of the Christian life of this family?

It was my good fortune to be a fellow student with Dr. T. V. Soong both at St. John's in China and at Columbia in this country. It was also my good fortune that my wife was a fellow student with a classmate of one of the Soong sisters at McTyre in China. We two (my wife and I) and the three Soong sisters were contemporary Chinese students in the state of Georgia, in the early part of our academic life in America. We had thus an opportunity to observe the growth and development of these outstanding personalities as fellow students often do. And I think I am not far from wrong that three influences contributed in very large measure to the shaping and unfolding of their lives so far.

The first of these is the influence which Mother Soong exerted upon her children—and that applies also to their father. Mother Soong, even after her children had reached the dizzy eminence in life, social and political, remained a simple and devout Christian woman. Her uninterrupted connection with the Methodist church, her regular observance of Sunday services and other religious devotions, her active participation in Christian charities, have been a part of the treasured memories of Methodists of Shanghai. That simple faith, unadorned by intellectual sophistries, nor spoiled by worldly successes, together with her continued fellowship with members of a Christian church—wealthy or poor, intellectual or uneducated, those in prominent or obscure stations in life, made her a loved personality in the Christian community of Shanghai. Her influence upon her children continued as the first and most important source of influence throughout the years until her death.

Second, I must mention the influence of the Christian schools and colleges that they attended both in China and America, shaping and molding the formative years of the Soong family. Whether or not they feel it themselves, the influences of Christian institutions, deficient as they are in many other respects, do leave indelible impressions, and remain as permanent factors in their thinking and in the conduct of their lives.

And third, I must mention the influence of the South, the Dixie land. As one who has spent three years in the South as a student, I can see and appreciate how the Southern atmosphere has contributed to the lives of these members of the Soong family. Your graciousness as represented by your well known hospitality, your personal courtesies, which form a part of the natural discipline of the youth, your serenity which colors your philosophy of life—all these and other factors are so close to my Chinese cultural heritage that I believe Chinese who have received their education in the Southern colleges of this land, and especially in Christian institutions, having had opportunity to associate with the Christian ladies and gentlemen of the South, would find the experience a reinforcement of our own Chinese cultural heritage, and these do leave an ineffaceable stamp upon our character.

I think these three sources of influence can answer in large part the question often on the lips of visitors who have the good fortune to come in contact with the Soong

sisters. As a friend, I wish to take this memorable occasion to contribute this answer.

### IV.

Now I come to the last part of my remarks.

As a humble servant of the State, as a member of the Legislative Yuan—a position which Madame Chiang Soong Mei-ling once held, (as you all know, the head of the Legislative Yuan is none other than Dr. Sun Fo, the son of Dr. Sun Yat Sen)—it gives me peculiar pleasure therefore, to be asked by the Ambassador and Minister at Washington to address you on this occasion as a representative of the government.

I think I am voicing the sentiment of my government to say that this building which you are dedicating today to the memory of the Soong family, and especially to the founder of this illustrious family of children, is regarded by us as a very important symbol, which has far greater historical significance than any other building, sacred or secular, that has ever been built in the South.

First, we regard it as a symbol of the continued friendship of the people of the United States of America and the people of China—a friendship which had its foundation in the inborn characteristics of the two races—thrift, industry, perseverance, courage, courtesy, open-mindedness, spontaneity, a certain amount of daring adventuresomeness, together with naive loving-kindness and love for peace—these are the essential ingredients which make for genuine and lasting friendship, among individuals and among nations. These are the common possessions of the people of America and the people of China. That is why we have found it easy to be friends with you and you found it easy to be friends with us throughout the history of our intercourse.

This friendship has been nourished by the political statesmen of your country, from John Hay to the present Secretary of State—a Southern gentleman who appreciates the significance of the friendship between these two peoples and has striven to maintain and develop it in a world of chaos. This friendship has also been watered and nourished so it has blossomed through all these years, by the devoted servants in your churches, who took an active part in educational work, in medical work, and other social services in China. This friendship has also been strengthened by our statesmen who decided in our national policy for education, to send the best of our youth for a long period of their years, to be educated in your country.

This building shall forever stand as a symbol that sums up this friendship of the past half century.

Second, we regard this building as the symbol of the fusion of two cultures—the culture of a new country with a vigorous, youthful, courage and strength, always looking forward, progressive, leading into new adventures and discoveries of human life, and at the same time always continuing and conserving the best of the different races and nations which have poured into the American melting-pot; and the culture of China—a culture of an old country, of an ancient race which has also served, once upon a time, as a melting-pot of many nationalities of the Far East. It is a culture which has inherited from a past of forty centuries of unbroken civilization, now rejuvenated by modern ideas, rejuvenated to become one of the young republics in the family of nations, striving to work out future destiny, and absorbing ideas and aspirations of the adolescent members in this great world family.

The fusing of these two cultures—American and Chinese—is not mere intellectual imagination or paper schemes, but a mighty force working through dynamic individuals.

The Soong family, through their individual lives and through the movements which they have sponsored, such as the nationalist revolution movement which brought about the new government, and such as the New Life movement which is transforming the life of the people—are the graphic representation of such fusion of the two cultures.

This fusion has been going on for years and has been gathering momentum. Future generations will look upon this building you are dedicating today as a milestone on

the road of this great cultural movement of the world, which has a direct effect upon no less than a combination of two populations of 600 million souls—more than one-fourth of the human race.

Third, we regard this building as a symbol of our common endeavor for the creation of a new world order. America and China are now, for the second time, become official allies in a global struggle. This time, in a struggle to eradicate the intolerable tyranny and political ideas and actions represented by the nations who trusted in brutal force and took enjoyment in exercising such a force, nations who exalted their own race against all the others, and worked themselves into a frantic state of self-delusion and megalomania, nations which utterly disregard the human personality and ruthlessly crushed individuality, nations which forced slavery upon other nations for purely selfish ends and at the total expense of other people, nations which tried to establish a social order where treaties and solemn obligations can be broken as quickly as they are made, without even going through hypocritical movements to cover their shame, nations which teach children to betray their parents in the interest of political parties, nations which regard human lives as no more valuable than as fodder for cannon and pawns in the political game to be played by the demagogue. America and China have pledged themselves as allies in this great cause. The American people and Chinese people have become comrades in arms, waging a war to obliterate these political and international monstrosities. It is a comradeship which the Chinese people have been looking forward to ever since the founding of the republic and has been eagerly yearned for throughout these five and a half long years of bloody struggle in a war of resistance. And at last the Pearl Harbor experience has awakened the whole of the nation to see that the war which China has been making for her own existence is also a war which she has been waging for America as well.

Now, as comrades in this struggle, we are going to win, and win this war we must. But what is more important—we must win the peace, for certainly we are not waging a war just to maintain the status quo which has been screaming for a change—but for a new world order far better than we have dreamed of.

This building which you are dedicating today at the darkest hour of the United Nations' cause should be a symbol of

unity of purpose between these two nations—the common purpose of creating a new world order out of this holocaust. It should be a symbol of courage and determination, for it is a symbol that reminds us of the possibilities of attaining that international, inter-racial friendship, however different many phases of the life of two peoples may be, and however great the distance between the two countries. This building should forever stand as a rebuke to any man of little faith in the possibility of world unity and friendship.

In these three aspects my government and my people heartily congratulate you on the memorable occasion of the dedication of this building.

#### V.

A word in conclusion. As a minister of the Christian church, I want to conclude these remarks with a postscript on my personal responsibility. I believe I am, through your courtesy, taking a part in the dedication of a building which has a prophetic significance. For this is a religious building, a building consecrated to the glory of God as well as to do honor to a family of men and women. It is a building that has a religious purpose, namely to perpetuate the Christian faith. It is my personal conviction that it is the Christian faith which made this day possible. Since a preacher must have a text, my text this morning is from the 50th verse of chapter 2 of the Gospel according to St. John: "Thou shalt see greater things than these."

Blessed are those who witness the events of this occasion, but more blessed are those who have the faith in the love which our Christian Gospel advocates. We have just begun to understand the deeper meaning of our Christian faith along the lines of international and inter-racial relations, the meaning of the Christian love with all its implications and its demands laid upon us who call ourselves Christian. God bless those who will come here and learn the foreign name of this building, and who will ponder over its significance, who will go away with a vision of a new world where Christian love shall reign supreme, not only understanding the word of love of God, but who also strive to do his will, particularly in these aspects of the Gospel, and to do their bit in improving international and inter-racial relationships. They shall see greater things than these, because it is the promise of the Master.



Left to right: \*Miss Josie Hewlett, \*Mrs. Elizabeth Howell, Bishop Clare Purcell, Mrs. T. T. Lew, Dr. T. T. Lew, \*Mrs. J. T. Hawkins, \*Mr. J. T. Hawkins, \*Mrs. Carrie Gardner, Rev. C. D. Barcliff, and Mrs. C. D. Barcliff.

This picture was taken on November 1, 1942, around the cornerstone of the Soong Memorial Building. Though the building was erected in 1921, it was formally dedicated and the cornerstone laid on November 1, 1942.

\*These were present when Charlie Jones Soong was baptized in old Fifth Street Methodist Church on November 7, 1880.



## BRIEF SKETCH OF CHARLES JONES SOONG THE FIVE YEARS HE SPENT IN AMERICA

Charles Jones Soong came to Wilmington, N. C., in the early summer of 1880 on the U. S. Cutter Colfax, a second class sidewheeler, under command of Captain Charles Jones. Young Soong came from Boston, where he was an apprentice lad in his early teens. It was—as one report has it—under his uncle in Boston whom he left as a stowaway on the Colfax. Captain Jones quickly became attached to this fun-loving, affectionate youngster and made him a cabin boy. In Wilmington, Captain Jones turned the lad over to some friends of his. They agreed that the promising youth should be left ashore and be given a chance to get an education.

In Fifth Street Methodist church (now Fifth Avenue) he was baptized by Rev. T. Page Ricard, the pastor, taking as his Christian name Charles Jones in honor of his friend and benefactor. Thus he became Charles Jones Soon, though generally known as Charlie Soon in America.

In the summer of 1880, General J. S. Carr took him to his home in Durham. In the late fall of that year General Carr sent Charlie to Trinity College, where he came under the special care of President Braxton Craven and Mrs. Craven. Mrs. Craven lavished on the boy a mother's affection and care, helping him in his studies in the sitting room of her home.

Following 1882 Charlie Soon spent three years at Vanderbilt, leaving there in 1885. So he had been at Trinity and Vanderbilt most of the five years.

In the summer after leaving Vanderbilt in June, he spent some time in Wilmington and preached at Fifth Street church. In the fall of that year Bishop J. C. Keener ordained him at the meeting of the N. C. conference in Charlotte. The young man was then appointed by Bishop Kener to the work in China as a representative of the North Carolina conference. So Charlie was regarded as a missionary to China. The first year on his return he taught and preached near Shanghai.

Devoted to his church and a loyal supporter of the Y. M. C. A. in Shanghai all his days, Charles J. Soong proved to be a tower of strength to a weak and struggling cause. He prospered in the printing business but most of his money went into the causes he had espoused. He was one of the strong supporters of Dr. Sun Yat Sen in the struggle for reform movements in that ancient empire. Dr. Fletcher S. Brockman, who spent more than 30 years in China, spoke in highest terms of Charles J. Soong with whom he was most intimately associated until the day of his death.

## TO DEDICATE TRINITY CHURCH, ENFIELD

On Sunday, May 16, Bishop Clare Purcell, assisted by Rev. T. M. Grant, district superintendent, Rev. R. C. Stubbins, Rev. C. P. Womack and Rev. B. D. Critcher, pastor, will dedicate Trinity Methodist church in Enfield, bringing realization to the hopes and dreams which have inspired this congregation since the cornerstone of this building was laid in 1926, during the pastorate of Rev. C. T. Rogers.

For many years in Enfield two Methodist churches, the Methodist Episcopal Church, South, and the Methodist Protestant Church, had carried on, each congregation having its periods of success and of struggle and

hardship. Finally came Methodist unification when in 1939 these groups became one. Rev. D. R. Williams was the last pastor of the Methodist Protestant Church, and Rev. W. L. Loy was the last pastor of the M. E. Church, South.

In the fall of 1939 Rev. B. D. Critcher was sent to Enfield as the first pastor of the united church. To Mr. Critcher should go much of the credit for the success of this merger. His consideration for all concerned and his tactful handling of the many problems incident to unification, together with the spirit of harmony and co-operation manifested by both groups, mark this as one of the most successful example of Methodist union.

After organization of the official boards, it was decided that the new board should take over all church property and arrange for the sale of the former M. P. Church holdings in order to reduce the debt on Trinity church, which had been incurred when the church was built, and which had been reduced from time to time. In the fall of 1942 a movement was started to pay this debt in full; committees were appointed, and a definite campaign planned. Through the generosity, enthusiasm and unflagging efforts of these committees and of the congregation and their friends, \$4200 was raised within three months, entirely clearing the church of debt. In February, 1943, the mortgage was burned at a jubilee celebration, and plans were made for the dedication of the church.

Trinity church has a comfortable parsonage, a beautiful church building which will be adequate for many years to come, and a membership of about 300, characterized by a fine spirit of fellowship and co-operation. The dedication of this church will be a realization of a dream and an inspiration for a period of greater growth and usefulness.

B. D. Critcher.

## ROUND OF DISTRICT CONFERENCES BEGINS

Last week the round of seventeen district conferences in the state began with the Durham at Yanceyville and the Rocky Mount at Littleton. The two district superintendents, Rev. F. S. Love and Rev. T. McM. Grant, met every demand upon them. All went merry as a marriage bell. Programs were so arranged as to avoid loss of time or to crowd out important matters. The present methods of considering themes such as education and missions, laymen's work and our institutions, add much to the effectiveness of the work of a one day conference.

The beautiful new church at Yanceyville brought to a finish by Rev. J. V. Early contributed much to the occasion. Of course the big Durham conference crowds any ordinary church, but the compensation on this occasion was to furnish an excuse for those who would gossip outside not to leave the impression on anyone that they were not interested in the speeches and business of the day. Of special interest at Littleton was the consideration of the report on missions. Recent events and the presence of Madame Chiang in America brought to the front great old China as a mission field.

We hear much of the scarcity of food and the points placed, but there was no evidence of rationed food at Yanceyville and at Littleton. The philosophy of scarcity has done little hurt in rural North Carolina when a church meeting is on. Fortunate people are we.

All details of the conferences will be given by the capable secretaries.